

LETTER.
ED; occasioned by the
Thitman. By Eliphalet
published and for Sale, by
B. Cornhill, Aug. 17.

DKS.
AL SUBJECTS, to a
single page, D. D., author of
three parts. Including

THE SOUL. Illustra-
T. H. Galland. Just
INS & MARVIN, 114
Aug. 17.

EXPOSITOR, being
a picture Library, just
HYDE, 134 Washington

and Ground of the
Prayer Book and
on Monday June 6, 1831,
ector of Trinity Church,
Aug. 17.

OK, just published and
Washington street.

Daughter on Practical
RELIGION," "Phi-
Christian Philosopher,"
Aug. 10.

ITION, in Prayer, just published,
59 Washington street,
18mo. volume, with an
The work consists of
Prayer. 2. Watts
ries in Devotion. This
is peculiarly useful
and recommended to the
Aug. 17.

AN LYRE,
C. & BREWSTER, 47
JONATHAN LEAVITT,
now complete, in two vol-
umes. One dollar for the

Rev. Joshua Leavitt, was
those popular tunes and
social circles and prayer
books and schools.
been felt by the friends
of the first volume,
his volume was nearly com-
piled that the work is
of all denominations, as
this respect.

large number of testimonials,
as from religious news-
papers.

ander, Trenton, N. J.

contents, and execution
which I shall endeavor to

Charleston, S. C.
single sing and stone which
I disdained it. We have
for its opinion of us, and
those which Christ has
regarding obliquity or re-
spects are for the success of
we may be glorified, and

Last Hartford, Conn.
general, by no means judges
hearts. They judge from
the rooms, or numerous as-
move those who attend
ever is loved by a man
will not please, when
else I think we, in this
our music and hymns to
the publication of the Christian
and such I think it will be,
nationalists of New England,
our ample patronage.

into his work, in addition to
several popular airs which
the recitation of other than
notice the very beautiful
the title, "Star of Bethlehem,"
such melodies as this and
the Wallace," "Bunker Hill,"
fading in the songs of Zion.

Christian Herald, Boston.

worthy object of Mr. Leavitt,
screamed it. Such a work has
such a work was good
it in contemplation to fur-
had not announced. He has
done what he could have, and
believe he will have it, not
success of some scientific musi-

Telegraph, Richmond, Va.
edition of this volume should be
is perhaps a sufficient evi-
which the public have pro-
we add, that the plan of it,
most of the selections, and in the
appears, make it worthy, as we
age which is extended to it.

Herald, Richmond, Va.

applications of the present day,
it is a collection of hymns
and hymns and tunes are old,
in their age; others are new, and
singing. Such a work was much
and families. There is a day
of singing. Uniformity in sing-
it is impossible to preserve it,
of the times we sing. These
and we rejoice to see it circu-
it to all the lovers of
nearly executed, and very
idea of its popularity, when
it is but a short time since it
have now before us the third
come into general use in the
August 10.

G. SCHOOL.
inform the young Ladies and
men will commence a course of
practice of Vocal Music, on Mon-
P. M., in the Jefferson Hall,
head of Pitt's street. For infor-
please apply to Mr. B. S. Souter,
or at Mr. Wheeler's Store, under
theatre. The fee will be given if required.
Aug. 17.

ANCE STORE.
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keeper, keeping on hand and
Young, Hymn, Tonkey,
Tea, India, White and Brown Ha-
Sugar House Sugar; best retailing
West India, Sumatra, Java and
French Olive Oil and Olives, Ca-
pices, London and American Por-
tuguese, together with a general assortment of
with the exception of *ardent spirits*,
and country who wish to supply their
groceries, would call to call at
George HAYDEN,
ASSEH UPHAM, under
1831. JOHN GILBERT, JR.

JEWELRY.
LESSON, has taken the Store No.
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ANCY GOOS of the latest fash-
very low.
manufactured to any pattern, and
May 4.

No. 8 Exchange street.

DOANE, JR.
and keeps constantly for Sale, at
street, Boston, and his Manufac-
complete assortment of BRUSHES,
a common use, which are offered at
for Cash, or approved credit, &
all, made to order, at short notice.
article are requested to call and ex-

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER OFFICE No. 127, WASHINGTON - STREET, OPPOSITE WATER-STREET.

No. 35.—VOL. XVI.

WEDNESDAY, AUGUST 31, 1831.

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Six copies for \$ 12, 50 in advance.

BIOGRAPHY.

THE LATE JEREMIAH EVARTS, ESQ.

Mr. Evarts was born of respectable, but humble parentage, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to Georgia, in the same state, where he completed the usual English education, and entered upon the study of the Latin language. In January, 1798, he was sent to East Guilford, in the State of Connecticut, with the view of preparing for college, under the tuition of the Rev. Mr. Elliot, the minister of the place; and in October of the same year, he entered Yale College, then under the superintendence of the late President Dwight. His journal at this period, though very brief, exhibits many indications of a thinking, independent mind, that felt the responsibility of guiding and forming itself upon a high standard of excellence. His conversion took place during a remarkable outpouring of the Spirit of God upon the College, during his senior year, in the winter of 1801-2; and in the April following, he made a public profession of religion, and united himself with the church in the college. At the time his class graduated, in 1802, he was united with those of his classmates who were professors of religion, in a mutual covenant, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with, and converse with, in subsequent life. After leaving college, he engaged in no settled employment till April, 1803, when he became the instructor of an academy, in the town of Peacham, in his native state, and continued in this charge till near the close of March, 1804. Shortly subsequent to this, and after a short visit to his father's family, he returned to New-Haven and entered himself as a student at law in the office of the late Judge Chancery. Early in the summer of 1806, he took the oath of admission to the bar and opened an office for the practice of his profession in the city of New-Haven. In May, 1810, he removed to Boston, for the double purpose of taking the editorial charge of a literary and religious monthly publication, and pursuing the duties of his profession. He continued in the editorial department of the Panoplist till the work was discontinued in 1820, and was himself the author of a large part of the original articles and reviews in that highly respectable work. Every one who is acquainted with the religious and ecclesiastical controversies of Massachusetts, knows with what ability that work was edited, how rapidly it rose in character and extent of circulation; and how important an agency it exerted, in stemming the tide of error, and in restoring an enlightened, scriptural, and active piety to many of the declining churches. At the third annual meeting of the American Board of Commissioners for Foreign Missions, Mr. Evarts was elected a member of their treasurer, and a member of their executive committee. In September, 1821, he was also appointed their corresponding secretary, in which office he remained to the time of his death. In the discharge of the duties of this office, he visited the Cherokee and Choctaw nations, in 1824, and the Cherokee, Choctaw, and Chickasaw nations, again in 1826. In the duties of this office, also, he spent three or four winters in the city of Washington, during the session of Congress, where his principal object was to exert an influence in favor of the education and civilization of the Indians, and especially their protection from oppressive legislation. The health of Mr. Evarts had been declining for more than a year previous to his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the 1st of April, when he repaired again to the city of Washington. The debate on the Indian bill was just commencing. The excitement and labor of the months of April and May were intense; and he returned to Boston, with his health little, if at all improved. During the summer and early part of the autumn, he was laboriously employed in preparing the annual report of the Board, publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, these, or similar labors, continued; and added to these, he spent a fortnight at New-Bedford, superintending the embarkation of a reinforcement to the Sandwich Islands mission. Here he was exposed to cold and storms, and exerted himself in writing and addressing public assemblies in the vicinity on the subject of missions. He returned from New-Bedford, December 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two was obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as corresponding secretary of the Board, was written to the missionaries in the Cherokee nation, relative to their removing, or remaining, and exposing themselves to the penalty of the Laws of Georgia. The part he took in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as corresponding secretary of the Board, was written to the missionaries in the Cherokee nation, relative to their removing, or remaining, and exposing themselves to the penalty of the Laws of Georgia. The part he took in behalf of the Indians, was such as might be expected from such a man. He was early applied to, to second the effort that was about to be made to effect their removal beyond the Mississippi, but he saw no good to come from it to them, and he abhorred and detested the means used to secure it. He was present when the bill to effect their removal passed the House of Representatives—a bill that marks this republic faithless towards its dependents. And when the vote was passed, Mr. Evarts remarked to a member of Congress who sat near him, "My comfort is, that God governs the world, and my hope is, that when the people of the United States come to understand the subject, there will a re-deeming spirit arise, for I will not believe that the nation is yet lost to truth and honor." His anxiety and labors on this question, the distress he felt in view of the violation of the good faith of the nation, and of the rights of the Cherokees, his apprehensions of the suffering which would come on the Indian tribes, and of the judgments of Heaven which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life, which, together with the accumulated labors which he sustained in consequence of this great effort, without doubt sank him to his grave.

These, with previous trials not a few, had exerted a powerful influence in the formation of a character every day becoming more meet for the rest and joy of a higher world. God had chosen him for the furnace of affliction. He possessed a maturity of personal religion, a meetness for heaven, which was the result of long moral training, and by which the Spirit of God was preparing him for an inheritance, incorruptible, undefiled, and that death doth not away. As his strength declined, and he became entirely unable to attend to business, he

seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's *Saint's Rest*, and in contemplating that "exceeding and eternal weight of glory" on which he often used to dwell with delighted interest, and for which his light affliction, which was comparatively but for a moment, was preparing him. He himself had made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and endeavor to exert his influence in favor of the Indians till Congress should rise, and then go on an agency for the Board in the middle or southern states. This expectation he continued to cherish, till advised by his physician that a voyage to a warm climate was the only probable means of restoring his health. In this he cheerfully acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work without reference to him. This, to his own feelings, was probably the most trying moment of his life. But he did not faint in the day of adversity. God was with him. Before his embarkation, he was, to an uncommon degree, even for him, calm, serious, and affectionate. A cheerful acquiescence in the will of God, an entire and joyful trust in him, added to his solicitude of the welfare of others, and a tenderness in his intercourse with his family and friends which cannot be described, and that were painfully foreboding, seemed to say that he should be with them no more. And had he been assured of it, his parting from them could not have been more appropriate. He took passage for the Island of Cuba, on the 15th of February, and reached Havana, after a favorable voyage, on the 2d of March. But his health was not improved. After spending some time at Havana and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, where he arrived on the third day, much exhausted by disease and pain. Up to this time, both he himself and his physician had mistaken the nature of his disease. There were now evident indications of his being in the last stages of a consumption. While in Charleston, he received every possible attention from eminent physicians and numerous friends. He continued steadily to grow weaker, often enduring great bodily pain, till 11 o'clock on the 10th of May, when his spirit was permitted to leave her frail, earthly, dissolved tabernacle, and enter on a building of God, a house not made with hands, eternal in the heavens.

DR. SPRING.

RELIGIOUS.

THE RELIGION OF ROME.

The following Letter from the Hon. D. D. Barnard, of Rochester, N. Y., published in the Daily Advertiser of that place, gives a melancholy picture of the idolatries of Rome at the seat of its power. How long shall the nations be deluded!—The letter is dated, Rome, 16th March, 1831.

It does not seem to me that Rome has a better religion of the state now, than she had when Jupiter was "the king of gods and men." I am afraid ever, that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples—now, every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, much more than the substance. Every hour some striking rite of heathen mythology is exhibited under the denomination of Christian worship. It would be curious, if I had the time, to run through the parallel—but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible, and glorious God of the Bible, on canvas, or in marble, if Jupiter had not existed in these forms? Accordingly, we find the Deity represented uniformly, with the exact head and figure of the heathen god—and this mere servile copy of a mythological figure, is set up as an object of veneration to good Christians, and is commented on by the connoisseurs as particularly worthy of admiration because it has so much of the majesty of the antique Jupiter! By means of one of these same antique statues, they have contrived to bring up St. Peter, and of course all his successors the Popes, to a kind of standard of equality with Jehovah. In the great Cathedral, near the high altar, stands a bronze statue of the Apostle, which was once a statue of *Jupiter Capitolinus*. They pretend, indeed, that merely the materials of the old statue were used to make the new, but the better opinion is that it is the same, with little alteration any where, and none at all about the head. There is no mistaking the head and beard of the Thunderer, and there he is, under the Christian name of Peter, enjoying an immortality and a glorious toe literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.

They were certainly very right to convert the heathen temples found here, into churches. This has been done in every instance, where the original is standing, or any considerable part of it; as in the case of the temple of Vesta, and the Pantheon. In other cases churches have been built over the ruins of old temples, and as much of the ancient materials employed as remained fit for the purpose, to a member of Congress who sat near him, "My comfort is, that God governs the world, and my hope is, that when the people of the United States come to understand the subject, there will a re-deeming spirit arise, for I will not believe that the nation is yet lost to truth and honor." His anxiety and labors on this question, the distress he felt in view of the violation of the good faith of the nation, and of the rights of the Cherokees, his apprehensions of the suffering which would come on the Indian tribes, and of the judgments of Heaven which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life, which, together with the accumulated labors which he sustained in consequence of this great effort, without doubt sank him to his grave.

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because they thought it good enough for the people, and principally as the means of controlling them.

If one were to take the number of churches and priests as evidence of the sum of piety in the town, he would conclude that the Millennium was begun. Of the former there are about three hundred and eighty, besides innumerable petty chapels and *oratoires*. About ninety of these churches are very remarkable, and are counted among the rare things of Rome. There are said to be about fifteen thousand priests of all grades. There are also seventy convents for monks and sixty for nuns. These churches are perpetually open, and there seems to be no hour of the day or night that some bell is not rung for a set service. I have never yet entered a church here, that more or less persons were not there at their devotions. It would appear that a good Catholic cannot perform any act of worship, but before some consecrated altar. The great have their private chapels and *oratoires* at home, but the private devotions of the vast multitude are made either in the churches, or before crucifixes, virgin or saints, placed in the niches of the walls along the street. The Virgin is evidently the favorite object of worship, and performs more miracles in behalf of her worshippers than the whole calendar of saints besides. There is scarcely an individual, especially of the low orders, who cannot tell you of some special and gracious intercession of the Madonna in his or her behalf. Nor is this belief confined to the lower orders. Some of the upper ranks, and of the clergy, have the most implicit faith in the effectual operations of the Virgin. You are aware that a new Pope was elected a few weeks since. The conclave was much divided and for a long time it seemed impossible to come to a choice. At last a learned Prelate proposed an agreement with the blessed Virgin; that if she would permit a Pope to be elected without any further delay, he would consent, on her part, that she might visit him with six weeks' severe sickness. The bargain was struck. The Pope was elected the next day, and the pious Prelate immediately fell sick, and so it seemed the Virgin was not disposed to abate one iota in the sum of his suffering which was stipulated to be paid as a compensation for her favor!

The churches are uniformly dedicated to some saints—never, or very rarely, to God. The dedication of St. Peter's is to the Chief of the Apostles. They have made the most they could, certainly, of all the saints, but special use of St. Paul and St. Peter. The headless trunk of the latter, is buried under the high altar of the great Cathedral which bears his name, and about his tomb one hundred lamps are burning night and day. The basilisk next in size to this, is St. Paul's, where the body of that saint, also without the head, is preserved. This edifice was nearly destroyed by fire about five years ago, is now rebuilt. Another church next in size and magnificence to this, contains the heads of both these Apostles in a glass case over the high altar.—Next is a church built over the spot where St. Peter was crucified headlong, and a subterranean chapel is shown as marking the precise spot of the martyrdom. Another church erected over what is called the Mamertine Prison (from the name of one of the keepers.) The Prison, which is really curious as being the one in Rome for several centuries, is perfectly preserved under the church, and here is shown a fountain of water in the narrow cell, springing up out of the solid rock, which they tell you miraculously gushed forth to enable the Apostle to baptize his two jailors and fifty-seven other persons, all of whom afterwards suffered martyrdom. What a pity that it should have been doubted or disputed that the intrepid Peter was ever at Rome in his life! But we have not yet been with churches dedicated to the two great Apostles. One has been erected of course, on the spot where St. Paul suffered martyrdom, and in this church are three living fountains, which flowed forth instantaneously and miraculously from the three distinct places upon which the head of the martyr bounded as it was struck off by the axe of the executioner! Another church preserves the very chains with which St. Peter was bound in prison.

Some such veritable portion of history is connected with almost every church, of any note, in Rome. The oldest Catholic church here, and probably in the world, is built over the place where a fountain of oil gushed forth on the very day on which the Saviour was born. The fountain exists in the centre of the church. In another church, the true cross is preserved. It was brought from Jerusalem, and deposited here by St. Helena. It was identified by the miraculous cure which it performed! In another church is preserved the table on which the "last supper" of the Saviour and his disciples was made. A couple of cedar boards about five feet long and two and a half wide each, are held up under this denomination. The *Santa Scala* contains twenty-seven steps of white marble, brought from the palace of Pilate, and are of course the same which were trodden by the feet of the Saviour in the days of his humiliation. Crosses of a reddish color are shown on the stairs as having been made by drops of blood which fell from the head of the divine sufferer. I examined one of these, and found it to be a small piece of red porphyry, neatly inserted in the white marble. These stairs are never mounted but on the knees, and this service of genuflexion is so much performed here, and the marble is already so much worn, that to prevent its disappearing entirely, they have now covered the whole with thick planks, which of course can be removed when worn out. I stood one day for some time to witness the performances of the devotees at this place, and was astonished at the facility with which they ascended the stairs, and at the rapidity with which they descended them. The *Scala* is a remarkable instance of an aged woman that had spent most of her days in reading the New Testament, concerning Christ's sufferings for sinners, to satisfy the curiosity of her son, who was a priest. She had read it, and had it by heart, and recited it to him, and he was greatly moved by it. He then asked her if she had any other book, and she said, "Yes, I have a book which I have read, and it is very good, and it is called the *Book of the Dead*." He asked her if she had any other book, and she said, "Yes, I have a book which I have read, and it is very good, and it is called the *Book of the Dead*." He asked her if she had any other book, and she said, "Yes, I have a book which I have read, and it is very good, and it is called the *Book of the Dead*."

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pulsion from the church. The next Sabbath-day he was publicly cursed; and thus exposed to the opposition of his friends, who were respectable Catholics, he had no alternative but to enlist in the army. He did so, and was placed in a regiment chiefly composed of Irishmen, to whom he read the Bible in Irish. Subsequently he went to Van Dieman's Land, and he (Mr. L.) had obtained for him two Irish Bibles from the Chatham Bible Society. The last time he heard from him, he stated he had received money enough to buy a black coat, and had obtained leave of his superior officer to preach to the natives on the Sabbath-day. Thus, this individual had been led forward by Providence, and was now engaged as a sergeant in the army, a missionary to the heathen, and all this had been accomplished by the instrumentality of the Baptist Irish Society.

REVIVALS.

FOXBOROUGH, MASS.—Extract of a letter to the Editor of the *Ch. Watchman*, dated Foxborough, August 16, 1831.

The present state of religion in the Baptist Church and Society in this place, is truly interesting. During the latter part of April last, a very special awakening began among the youth. Contrary to the ordinary manner in which revivals commence, the work seemed to begin among the impudent; and Christians were roused to a sense of duty, and were immediately converted. The spirit of awakening soon immediately appeared in the Church, and special prayer meetings were held to implore the outpourings of the Holy Spirit. The work advanced with increasing power; and a large number, most of them in the morning of life, have expressed a hope in Christ, and others are anxiously inquiring. Our Sabbath School has also experienced the blessing of this revival.

C勒VER, MASS.—A correspondent of the Greenfield Gazette, under date of August 1st, writes as follows:

At the Congregational Meeting-house on North River, Calais, on, meetings commenced on Tuesday, the 12th of July, and continued four days. For several weeks previous to the meetings, there had been an earnestness among professors, and an increasing attention to religion. A number had manifested hope. A revival was progressing, which seems to have been much advanced by the meetings, and still continues. The Thursday preceding was observed by the church as a day of fasting and prayer. A few lay brethren from adjacent towns were invited to assist in the devotions. The day was solemn and affecting. The church felt that the blessing must come from the Lord.

On the first day of the protracted meetings, the assembly was large, and for three days constantly increased in numbers. On the third and fourth days, the large house in which we were assembled was filled by overflows. The weather, much of which for two or three weeks had been cloudy and rainy, was fair. Yet the people generally left their lay and their grain fields and assembled to hear the Word of God. Many were present from the neighboring towns, and from all over the state. The meetings were held in the school-houses, generally gathered, together with some Baptist brethren, who also kindly bore a part in the exercises.

New truths were presented on the occasion, the usual new methods of presenting truths adopted. The usual exercises at the meeting-house were a prayer meeting at 9 o'clock, A. M.; pulpit exercises at half past two. The prayer meetings were mostly conducted by my brethren. During the two first days, the pulpit exercises were a sermon, and a divine blessing has attended in both places. Many are awakened, and some professed to have experienced a change of heart.

In Hanover, we understand, is a very solemn and interesting time.

beginning to end, and were apparently blessed; to what extent we are unable to say, having left the place at the close of the meeting.

Bidford, Me.—Rev. O. Mash writes to the editor of the Mirror as follows: Ever since the protracted meeting, held in this town the first week in May last, there has been a pleasing attention to religion among my people. Present to that meeting it was not known, that there were individuals that might be considered as sinners. The meeting was looked forward to by the church and others, and the Holy Spirit seemed to be present. It is believed there was some preparation for the meeting, which was attended and followed by the manifestations of the grace of God. The effect of the meeting upon the church was great, and is still felt. They meet for prayer at the hour of my inquiry meeting. And I believe they feel that God hears prayer. And any church or individual feeling this, will not consider it a task to spend a season frequently in prayer.

There has been a great awakening in this town. And if we have been may things remarkable in this work to us, viz., we have had no remarkable conversions.

Some, who expected to experience something wonderful and calculated to astonish themselves and others, have been constrained to admit that persons may experience a change of heart without being able to state the very moment when this change took place, and without its being followed with ecstasy of joy.

I am not able to state the number who indicated hope.

Yesterday twenty-four were in the second church. Twenty of them were converted in the Sabbath School.

Yesterday was a joyful day to this church. They have been for a long time a little flock. Two years ago they numbered but seventeen members, now they have three times that number. Then there were but three male members, now they have fourteen. For three years and a half past, they have had preaching but every other Sabbath, except as they attended at other places of worship, now they have been preaching every Sabbath.

It is gratifying to be able to state that of a truth God is still in this place. Appearances in the Sabbath School, especially among the scholars, have never been so encouraging as at present.

New Hampshire.—Haverhill is highly favored. A friend of ours directly from that place informs us, that a most powerful and general revival is in progress there. It embraces almost every family, the Congregational society. The meetings are well attended, and solemn as death. It is thought that between 50 and 100 are seriously impressed, and quite a number a little flock.

To young men, last week, had such views of their future as to bring them to the feet of God. Their prayer was, "Lord Jesus have mercy on me;" and their cry, for the salvation of their soul.

One who attended a religious meeting last Friday, asked liberty at the close of the meeting to make some remarks. He commenced by observing—

"I want to undo something that I have done—

"to mitigate some of the evil which I have been the occasion of."

Look at me. You see we have been guilty of sins."

"I want to undo something that I have done."

Considering its relative importance in the County, the influence, either good or bad, which it must exert, we may well suppose, that the brethren assembled with feelings of deep anxiety, and a spirit of fervent supplication. God heard them, and poured down his blessing, in a truly remarkable manner. Several professional men, of leading influence in the County, but who had exalted that influence in open hostility to the Christian religion, were made to bow in this day of God's power, and cordially to accept the terms of salvation.

The circumstances related to us, are peculiarly interesting. They affected the ground, inch by inch, and seemed determined not to yield their opposition, so long as there remained a strait to which they could cling. They had importuned by themselves, easily to discuss the claims of the

Scripture to divine inspiration, at the very moment, while in another room was assembled a company of half-broken sinners, crying to God for mercy.

The more they were troubled, and thus they were led on step by step, until it resulted in the deep conviction, and hopeful conversion, of a large number of them.

In Wentworth, there is a great deal of interest. The church and people are much aroused, and there is a pleasing prospect of a general awakening.

The Evangelical and Lutheran churches have been restored to health, and a divine blessing has attended in both places.

Many are awakened, and some professed to have experienced a change of heart.

In Hanover, we understand, is a very solemn and interesting time.

Salem, 17.—Letter from Rev. D. Rockwell, to the Editors of the Vermont Chronicle.

In answer to your inquiry for a friend in Salisbury, I

will say, that in that place last June, when the church prepared to employ me a year, provided they could raise a sumptuous.

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Look at me. You see we have been guilty of sins."

"I want to undo something that I have done."

Considering its relative importance in the County, the influence, either good or bad, which it must exert, we may well suppose, that the brethren assembled with feelings of deep anxiety, and a spirit of fervent supplication. God heard them, and poured down his blessing, in a truly remarkable manner. Several professional men, of leading influence in the County, but who had exalted that influence in open hostility to the Christian religion, were made to bow in this day of God's power, and cordially to accept the terms of salvation.

The circumstances related to us, are peculiarly interesting. They

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Scripture to divine inspiration, at the very moment, while in another room was assembled a company of half-broken sinners, crying to God for mercy.

The more they were troubled, and thus they were led on step by step, until it resulted in the deep conviction, and hopeful conversion, of a large number of them.

In Weymouth, there is a great deal of interest.

The church and people are much aroused, and there is a pleasing prospect of a general awakening.

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Many are awakened, and some professed to have experienced a change of heart.

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in which the people of England have already given by their zeal towards delivering the country, and the nation from the Address now read be circulated throughout the

every man take his own share and, if the people of Ireland that I will bear my part. I use on the motion, that every

first of January, 1832, shall emancipate the slaves suddenly? Are they infants? Or do they think that she has the right to do this? Will one day still she teach him to be her such pretence? We

and also for the influence of

the United States of America their heads among the masses off their allegiance to it was the right of every

man, whether black, white, before the God of ar-

emancipated in their enterprises, and used the lash and made them their slaves and countenances them in

Mexico; then the slaves

peace when they could be a time of revolution and the threats of their former

into the society of freemen

and the great and peaceful of the in-

closed the third and fourth

holding of our fellow men

christian religion, and to the

national conviction, fortified by

the holders of slaves are, by

situation, rendered as un-

able as themselves, to frame

men, this Assembly cannot

despair of receiving of any

in the prosecution of their

it would be to this effect—

to entertain a proposition

for the 1st of Jan. 1832, so

that the Rev. Mr. Almon

was satisfied with the proposi-

tion to whom they are dis-

cerned.

that there was now ground

for this, that a free negro had

secret of that prison house

slavery engine would disclose

and likewise to this

from the free colored

that although holders of

the British Government re-

their bondmen,—a circum-

stance intended to their honor, but

also in the argument—be-

cause of the practicality of

the interests and safety of the

upon what ministers pro-

tection and perseverance,

and to fix a period for

christian. Without that, little

whatever the legislation of

of amelioration, if it come

it would be vain, and

pure dew of heaven that

which is converted into

ries every thing that has

in the church the mem-

which they had spoken,

as shown as far as they had

confidence; especially when

by the expression of pub-

possess their seats if they

reside to this subject; but if

from them the better.

and sixth resolutions:—

an incumbrance to them to re-

quested the committee to re-

